

The Conditions Of Garments

Al-Imaam Al-Albaanee (Rahimahu 'Llah)
Source: Tape Of The Shaikh Entitled *Hum al-Ghurabaa'*
Transcribed & Translated By Aqeel Walker

[Q]: What are the conditions for the clothing of a man? And upon what garments from those that are common today are these conditions applied?

[A]: The Muslims in their different lands are not required to adhere to a specific type of clothing and a specific dress that Islaam has made obligatory upon them. Rather, it is allowed for every nation of people to wear what they wish. This is as the Prophet ('alayhis-salaatu was-salaam) said,

“Eat whatever you wish, and wear whatever you wish, as long as you avoid wastefulness and arrogance.”

However, Islaam has placed upon the garments of the Muslims some limitations and conditions.

After Islaam made the matter a broad one for them (the Muslims) allowing them to wear what they wish of garments and adornments, it placed limitations for them that it is obligatory upon them to adhere to them. An example of this is that Islaam made it obligatory upon them that their garments not resemble the garments of the disbelievers. Wear whatever you wish, but this is only as long as your garments do not resemble the garments of the disbelievers. This is a condition.

A second condition is that you do not wear your garment where it extends to beneath the two ankles. Whatever garment it may be, and whatever kind of garment it is; whether it is a shirt, or a cloak, or pants or any garment that you know its name. It is not permissible that it be, in reference to men, long where it falls beneath the two ankles. Because the Prophet (sallallaahu 'alayhi wa sallam) said:

“Whatever passes the two ankles”, or
“Whatever falls beneath the two ankles then it is in the Fire.”

Similar to this first limitation, and it is to not wear garments that resemble the disbelievers in their dress. And the second limitation is that the garment does not fall beneath the ankles, and the third limitation, and it is that which has been mentioned previously in the hadeeth,

“Eat whatever you wish, and wear whatever you wish, as long as you avoid extravagance (i.e. wastefulness) and arrogance.”

Meaning, do not be wasteful in your clothing, and do not be arrogant in it, because the Prophet (sallallaahu 'alayhi wa sallam) said:

“Whoever drags his Izaar (a garment that wraps at the waist and hangs down to cover the legs) in arrogance, Allaah, the Mighty and Majestic, will not look at him on the Day of Resurrection.”

So therefore the answer is clear. Every nation of people may wear whatever they desire of clothing, but under the condition that they avoid these contradictions (to the Sharee'ah): imitating the disbelievers, wearing the garment too long, being extravagant (or wasteful) in it, and arrogance in it. This is the answer.

(Some brothers among those listening in the gathering said something. So the Shaykh adds to his answer.) Here some of the brothers are reminding that naturally, these are from the conditions that I gathered in my book *Hijaabul-Mar'atil-Muslimah* (The Muslim Woman's Hijaab), which is being printed now with the title *Jilbaabul-Mar'atil-Muslimah* (The Over Garment of the Muslim Woman). And there are conditions stipulated regarding the garment in specific, some of them for women and some of them for men also, and they are eight conditions.

From these conditions is that the garment should not be tight such that it describes the 'Awrah (the part of the body that is private and it should be concealed from public view). And the 'Awrah of the woman of course, is larger (broader) than the 'Awrah of the man. So a condition is that the garment should not be descriptively tight.

Pants, for example, it is not permissible to wear them from two aspects. The first aspect is that they are from the garments of the disbelievers. And the second aspect is that they describe the shape of the thighs, and the buttocks. Rather, they also describe what is between them as well, with much regret. This garment (pants) also contradicts the Islamic law. And what is even more important to mention is that which allows the 'Awrah to be seen through it. So a condition is that the garment does not allow that which is beneath it to be seen. These see-through garments, it is as if they increase the 'Awrah in its Fitnah (seductiveness, temptation). For this reason he (the Prophet – 'alayhis-salaam) said in a well-known hadeeth,

“Two types among the people I have not seen them yet. Men who carry whips like the tails of cows, striking the people with them; and women who are clothed, (yet) naked, seductive (by walking among people wearing fragrance and perfume), and attracting attention (due to their swaying of their shoulders with their walking)…” etc., to the end of the hadeeth.

They are women who have on clothes but yet they are still naked, because they wear garments that are transparent. And this is also from that which is not permissible.